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EDITOR AND PUBLISHER.

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THE SHUNAMMITE.

It was a sultry day of summer time.
The sun pour'd down upon the ripen'd grain
With quivering heat, and the suspended leaves
Hung motionless. The cattle on the hills
Stood still, and the devided flock were all
Laying their nostrils to the cooling roots,
And the sky look'd like silver, and it seem'd
As if the air had fainted and the pulse
Of nature had run down and ceased to beat.

"Haste thee, my child!" the Syrian mother said,
"Thy father is athirst"—and from the depths
Of the cool well under the leaning tree,
She drew refreshing water, and with thoughts
Of God's sweet goodness stirring at her heart,
She bless'd her beautiful boy, and to his way
Committed him. And he went lightly on,
With his soft hands press'd closely to the cool
Stone vessel, and his little naked feet
Lifted with watchful care; and o'er the hills,
And through the light green hollows where the lambs
Go for the tender grass, he kept his way,
Willing its distance with his simple thought,
Till, in the wilderness of sheaves, with brows
Throbbing with heat, he set his burden down.

Childhood is restless ever, and the boy
Stay'd not with in the shadow of the tree,
But with a joyous industry went forth
Into the reaper's places and bound up
His tiny sheaves, and plaited cunningly
The pliant withs out of the shining straw—
Cheering their labor on, till they forgot
The heat and weariness of their stooping toil
In the beguiling of his playful mirth,
Presently he was silent, and his eye
Closed as with dizzy pain, and with his hand
Press'd hard upon his forehead, and his breast
Heaving with the suppression of a cry,
He utter'd a faint murmur, and fell back
Upon the loosen'd sheaf, insensible.

They bore him to his mother, and he lay
Upon her knees till noon—and then he died.
She had watch'd every breath, and kept her hand
Soft on his forehead and gazed in upon
The dreamy languor of his listless eye,
And she had laid back all his sunny curls
And kiss'd his delicate lip, and lifted him
Into her bosom, till her heart grew strong—
His beauty was so unlike death! She lean'd
Over him now, that she might catch the low
Sweet music of his breath, that she had learne'd
To love when he was slumbering at her side
In his unconscious infancy—
"—So still!
'Tis a soft sleep! How beautiful he lies,
With his fair forehead, and the rosy veins
Playing so freshly in his sunny cheek!
How could they say that he would die! O God!
I could not lose him! I have treasured all
His childhood in my heart, and even now,
As he has slept, my memory has been there,
Counting like treasures all his winning ways—
His unforgotten sweetness:—
"Yet so still!—
How like this breathless slumber is to death!
I could believe that in that bosom now
There was no pulse—it beats so languidly,
I cannot see it stir; but his red lip!
Death would not be so very beautiful!
And that half smile—would death have left *that* there?
—And should I not have felt that he would die?
And have I not wept over him and pray'd
Morning and night for him? and could he die?
—No—God will keep him! He will be my pride
Many long years to come, and his fair hair
Will darken like his father's, and his eye
Be of a deeper blue when he is grown;
And he will be so tall, and I shall look
With such a pride upon him!—*He* to die!"
And the fond mother lifted his soft curls,
And smiled, as if 'twere mockery to think
That such fair things could perish—
—Suddenly
Her hand shrunk from him, and the color fled
From her fix'd lip, and her supporting knees
Were shook beneath her child. Her hand had touch'd
His forehead, as she dallied with his hair—
And it was cold—like clay! Slow, very slow,
Came the misgiving that her child was dead.
She sat a moment, and her eyes were closed
In a dumb prayer for strength, and then she took
His little hand and press'd it earnestly—
And put her lip to his—and look'd again
Fearfully on him—and, then bending low,
She whisper'd in his ear, "My son!—my son!"
And as the echo died, and not a sound
Broke on the stillness, and he laid there still—
Motionless on her knee—the truth *would* come!
And with a sharp, quick cry, as if her heart
Were crush'd, she lifted him and held him close
Into her bosom—with a mothers thought—
As if death had no power to touch him there!
. . . . . .
The man of God came forth, and led the child
Unto his mother, and went on his way.
And he was there—her beautiful—her own—
Living and smiling on her—with his arms
Folded about her neck, and his warm breath
Breathing upon her lips, and in her ear
The music of his gentle voice once more!

—*N. P. Willis.*

PUNISHMENT OF DISHONEST BAKERS.—The old mode of punishing dishonest bakers in Dublin was good, and at the same time more humane than that of the ancient Egyptians, who baked such persons in their own ovens:

"MCCCX. The bakers of Dublin were punished after a new way for false weights; for, on St. Sampson the Bishop's day, they were drawn upon hurdles, at the horses' tails, along the streets of the city."—*Pembridge's Annals of Ireland.*—*Notes and Queries.*

THE WORLD IN EPITOME.

The number of languages spoken in the world amounts to 3,064; 587 in Europe; 896 in Asia; 276 in Africa, and 1,264 in America. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about thirty years; one quarter die previous to the age of seven years; one half before reaching sventeen. To every one thousand persons only one reaches one hundred years. To every hundred only six reach the age of sixty-five, and not more than one in five hudred reach the age of eighty. There are on the earth 1000,000,000 inhabitants; of these 333,333,333, die every year, 91,324 every day, 3,780 every hour, 60 every minute, and 1 every second. These losses are balanced by about an equal number of births. The married live longer than the single, and above all, those who observe a sober and industrious life. Women have more chances of life in their favor previous to being fifty years of age, than men have, but fewer afterwards. The number of men capable of bearing arms is calculated at one-fourth of the population.

RIDING ON THE ROYAL HORSE.—[Esther vi. 7–9.]—The following account of the manner in which a person is treated in Africa upon his turning Mahometan, singularly agrees with the honors here mentioned: "Such a person is to get on horseback, on a stately steed, with a rich saddle and fine trappings—he is also richly habited, and has a turban on his head—but nothing of this is to be called his own. The horse, with him on his back, is led all round the city, which he is several hours in doing. He is attended with drums, and other music, and twenty or thirty stewards, who are under the sergeants. These march in order on each side of the horse, with naked swords in their hands. The crier goes before, with a loud voice giving thanks for the prosolyte that is made."—*Pitt's account of the religion and manners of the Mahometans.*

SECRET CORRESPONDENCE.—Before the invention of paper, the material to write upon was stone, ivory, wooden board, bark and lead. The following mode was sometimes used for secret correspondence:

"Thin plates of lead were beaten with a hammer, until they were rendered very thin and pliable; they were sometimes sewed up between the soles of the shoes; that even the messenger who carried them was ignorant of the circumstance; and that while he slept, the correspondent to whom they were addressed unsewed the shoes, read the letters, replaced others, and thus carried on a secret intercourse without suspicion."

PORCELAIN.—*Porcelaine*, said to be derived from *Pour cent annees*, it being formerly believed that the materials of porcelain were matured under ground one hundred years.

AN OLD BOOK.—The oldest book known to be extant is an edition of the Psalms, in Latin, printed in 1457, which is now 400 years old.

Welsey has preached 40,000 sermons from the Bible.

YEKAR-DA-Y.

(CONCLUDED.)

In less than half an hour a man was introduced to His Majesty, the Emperor. The stranger soon fixed the attention of all the courtiers upon himself. An unusual calm rested upon his countenance, which, ornamented with a beautiful flowing beard, announced both vigorous youth and manly wisdom. The eye of the prince rested for a moment with apparent complacence upon the modest sage, who stood before him in the posture of reverence.

"Step forward, brave man," said the emperor, with an air of benevolence; "step forward. The fame of your knowledge has reached my palace. I have heard what you have done for many a man upon whom the grave was yawning already. You, till now, have labored for the poor, you have sacrificed yourself in their behalf. I hope that it is now your turn to restore the son of your emperor to the arms of his father, and to receive the reward of your labors which remained hitherto unrequited. It is my pleasure for you to try your knowledge and art on my dying child, if you feel the confidence in you to undertake the task: the case is hopeless; hence no risk on your part." "There are for the Lord our God issues even from death," replied the doctor with a bow; "perhaps am I chosen to be the humble instrument of His mercy, (humanly considered.")

After this ceremonial introduction, the assembly stepped towards the sick room. The doctor earnestly requested that, whatever the sympathy of the court may be with the patient, no one, except the father and some physicians, were to be admitted into the room; as the many influences in the sick room are more injurious to patients than we are aware of.

The doctor found the young man in a state of coma: scarce was any trace of life perceptible. For a few moments the visitors stood in silent awe before the dying man. The physician then stepped forth, and examined the patient; and, from the placidity of his countenance, the emperor thought to receive some hope. "Your majesty need not give up all hope," said the doctor; "still the living spark is vivid enough to be fanned into a glow of life: I have not come too late; thank God! there is hope."

Left to manage his own way, the the physician applied modes not generally used, or perhaps not known to the general *materialistic* members of the craft: drugs and plasters did not much enter into the mode of treatment. But the effect was such that a fortnight after the first application the prince was able to leave his room and enjoy the free air of the garden. After another fortnight the first appearance of the prince in pub-

lic was his attendance at public worship, at the cathedral, there publicly to return thanks to God with, and among the people. The prince and the court on that occasion walked on foot, and appeared in the simplicity becoming worshippers. At church, the physician Satiscarus, now the physician to the court, was seated at the left side of the prince, while the emperor occupied the right. These services were repeated in all the places of worship thoughout the city. The revenues of the imperial house, of one year, were devoted to the different institutions of benevolence, as a thanksgiving offering. This example was, in a measure, followed by a number of courtiers. The day was a holiday all over the city. But the pleasure of the prince put an end to the rejoicing and the illuminations at the seasonable hour of ten o'clock at night. It was intemperance and late hours that had brought the evil upon the prince; he, therefore, wanted now, at his recovery, to give a lesson of temperance.

That such a cure would have a decided influence upon the position of the doctor, need no mention. From the moment of a perceptible recovery, every regard was paid to Dr. Satiscarus by rich and poor, by the learned and the ignorant. But, it was the day after the public thanksgiving, that the doctor was invited to the imperial table. On that occasion the emperor expressed, in the kindest terms, his gratitude to the doctor, and ratified his nomination as physician to the imperial family. A splendid mansion, with a proportionate income, was given to the physician; all this was considered a matter of course. But, considering the peculiar life the great man had led, the poverty to which his great number of patients had exposed him, the emperor earnestly and affectionately requested him to state any special favor that he may be in want of, or that could promote his happiness. The sovereign expressly enjoined it on his benefactor not to be as modest in his demand as he was in his manner of life.

The worthy man seemed at once as if struck by some extraordinary thought, and, after some reflection, he replied: "It was the pleasure of your imperial majesty to elevate me to a position which I accept, with all its cares and responsibilities. I will submit to circumstances, and leave my silent retreat. Still, the care of gold and silver can never be the object of my wishes, nor could they satisfy my desires. Little as I think for myself, the wants of others are without limits. Among these there is one, which, as long as it is not supplied, must deprive me of that ease of mind which is so necessary to the pursuit of my studies. Your majesty has the power to relieve my mind, and to render happy thousands of his useful subjects, who now suffer the effects of envy, calumny and ignorance: the edict of the expulsion of the Jews from your dominions, would deprive my people and my nearest friends of the comforts of homes, consign them to unspeakable misery, and, if strictly executed, your majesty of my humble services; for also I am a Jew, also I belong to that nation whose past history is a wonder, and whose future is prognosticated to embrace the salvation of the human race. I emplore mercy—rather justice, or gratitude—for my people. Let them not suffer wrong, when they have done no wrong."

The universal silence of surprise was soon interrupted by the gracious approach of the emperor, who, with a hearty pressure of his hand, promised the immediate revocation of the edict of expulsion; as the late services by a man, whom actual merit and popular fame had transformed into a wonder-man, relieved government from any apprehension of popular ill-feeling or even discontent.

In less than three hours posts were sent throughout the German empire, announcing the revocation of the edict, as an act of grace on the occasion of the late unexpected restoration of the heir-apparent to health, and, as the result of that recovery, by the aid of Jewish medical skill.

Joy spread through the congregations of Israel; on the spread of the joyous news, all the synagogues resounded with thanks for the unexpected reversion of the edict, of so disastrous an effect, if executed.

As soon as the first elation of joy was over, consultations took place by the congregations, as to the manner in which to manifest the gratitude felt by the Hebrew people to the emperor, and to the man by whom the ruler was moved to that act of justice. It was agreed that deputations from the different congregations, with proper marks of gratitude, meet at Vienna for the purpose of rendering an act of thanks to their benefactors.

On the appointed day, the rabbis and the wardens of the different congregations had audience before the emperor, who received them graciously. The following day they appeared at the mansion of the imperial physician. What was the feelings of the rabbi, and parnass, R. Nathan, (the warden,) of Frankfurt, the one to see his *talmid mubhak* (favorite, choice disciple,) and the other his discarded son-in-law, that was to be in the personage of the great wonder-man! The physician Satiscarus (precious, or dear enough) was no other than the Hebrew Yekar-da-y, (precious enough.)—We leave the reader to paint the image of this scene by his own imagination.

What was the satisfaction and compunction of R. Nathan on finding that Yekar-da-y had proved as faithful to Esther as Esther to Yekar-da-y.

Four weeks after that day, a wedding was celebrated at the synagogue of the mansion of the imperial physician, in the presence of the court and the Jewish rulers,—the like was never celebrated before at the capital.

There was no display of horses and carriages on the joyous occasion; nor was there a vulgar exposure of the chaste bride on the most solemn act of her life; nor was there an irrational consumption of wines or other beverages at the table.

But, every Hebrew and gentile charitable institution was generously remembered. Ten orphan girls received each five hundred florins as a dowry; ten poor boys were apprenticed to respectable trades. These and similar acts were performed in the most liberal manner.

It was a happy day for the widowed mother of Yekar-da-y—his father was no more.

Thus was fulfilled the prediction of the vision; thus was rewarded the constancy of two faithful lovers; and thus saw the rich Nathan that there are other riches than gold and silver: it was knowledge, joined with virtue, that saved Israel from expulsion: it was the poor Yekar-da-y, and not the purse proud Nathan.

"Now there was found in it (in the city) a poor wise man, and he, by his wisdom, delivered the city, (yet no man remembered that same poor man.) Then, said I, though wisdom is better than knowledge, nevertheless the poor man's wisdom is despised and his words are not heard."—Ecclesiastes ix. 15., 16.

[THE END.]

DEFENCE OF THE BEARD.—The following will show that our ancestors were not so wrong in wearing beards, nor the Polish and Russian Jews in clinging thereto: There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance, and the cultivation of such an aid to the diplomacy of life. The hair of the moustache not only absorbs the moisture and miasma of fogs, but it strains the air from dust and the soot of our great smoky cities. It acts also in the most scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. We heard Moffat and Livingstone, the African explorers, and many other tavelers say, that at night no wrap could equal the beard. The remarkable thing is, too, that the beard like the hair of the head, protects against the heat of the sun; it acts as a thatch does to an ice house; but, more than this, it becomes moist with perspiration, and then by evaporation cools the skin. A man who accepts this protection of nature's may face the rudest storm and the hardest winter. The men would look better and feel better if they were allowed to wear the beard neatly trimmed; and there is no doubt the invaliding which is now so serious a burden to the country, would be much reduced, to say nothing of the comfort.—*Temple Bar.*

PARIS.—An admirable circular, addressed by the Minister of Public Instruction to the prefects of each department, has recently appeared in the "Moniteur." It chiefly aims at putting an end to the zeal lately displayed by the French clergy in converting Protestant and Jewish children to Roman Catholicism without the knowledge of their parents. It is strictly forbidden for priest or laic to attempt to undermine the particular creed of any person under age; and every case of disobedience to this regulation will be punished by the Correctional Court, as well as by the immediate dissolution of any school or community so transgressing. The injudicious zeal lately shown in the affair of Sarah Estener is most particularly aimed at; and the answer given to the equivocations and casuistries on the subject of converting by any means whatever, minors or Jewish children, is answered well by M. Rouland when he says: "I am unwilling to give these directions and to thus point out the great abuses which display themselves side by side with great virtues and notable services, but facts are there which command the State to fulfil its duty, and to guard against an excess of zeal as destructive to religion as to the rights and safety of families."—*London Star.*

WARSAW.—VERDICTS.—New verdicts are daily given. Feinkind, elder of the synagogut and merchant, gets off scot-free for the present on lodgment of heavy bail, because, having previously entered into a contract with the Government for the delivery of some stores, the authorities find it inconvenient to leave his engagement unfulfilled.—*J. C.*

POSEN.—INJUSTICE.—Here is another proof of the reluctance with which Christian Governments do justice to Jews. The Jews of Posen form about a fifth part of the population; yet about half of the local taxes are raised from them. The high school supported by the municipality is attended by a number of scholars, of which the Jews form one-third. Yet the Ministry, despite the repeated solicitations of the municipality, has as yet refused to ratify the appointment of a Jewish master in the school, although it connives at his holding this office.—*J. C.*

VIENNA.—FOUNDLING HOSPITAL.—A meeting of several influential Jewish ladies was held at Vienna, when it was resolved to establish a Jewish foundling, the same as there exists a separate Jewish deaf and dumb institution. This will put an end to baptising Hebrew children, born in the lying-in-hospital, against the will of their mothers.

VIENNA.—REPEAL OF AN ABSURD LAW.—In 1849, the Austrian Government was pleased to enact the absurd law that nothing should be printed in Judeo-German type. This law has just now been repealed. The Hebrew character was used for the benefit of those who speak the German without knowing the German (Saxon) characters.

SPECIAL SERVICES.—In all the synagogues of Great Britain special services have been held on the occasion of the demise of the Prince Consort. The high regard entertained by the English people to the royal family, on account of the personal merit of its members, has rendered these services sincere, solemn and impressive. Several copies of the "London Jewish Chronicle" appeared with the symbol of mourning. From No. 368 of the "Chronicle" we extract a portion of a letter to Her Majesty, the Queen, from the Board of Guardians, signed by their President, Sir Moses Montefiore:

Most Gracious Sovereign:—Deeply sensible of the irreparable loss your Majesty, the illustrious members of your Royal Family, and the nation have sustained by the lamented death of his late Royal Highness the Prince Consort, we humbly and dutifully offer to your Majesty the expression of our condolence, and the assurance of sympathy on this melancholy event.

We fervently hope that the great affliction which has befallen your Majesty will be mitigated by the consciousness that the memory of the exalted virtues and estimable qualities of his late Royal Highness will ever live in the affection of your people.

KONIGSBERG.—THE CORONATION.—A missionary who was at Konig-berg at the time of the coronation of the King of Prussia, writes to the "Jewish Intelligence:"—"The Jewish inhabitants shewed great interest in the occasion, and kindly placed their dwellings in many instances at the service of the noble guests who were invited to attend the ceremony. "It is worthy of remark," says Mr. Tartakover, "that out of the twenty princes who were present on the occasion, no less than ten took up their lodgings in Jewish houses, as for example, the king's brother, his nephew, etc. It is therefore not surprising to see the Jews glorying in this privilege, especially when we consider their fewness in comparison to the 80,000 inhabitants, and the great number of elegant and superior dwellings which are to be found in the place. Formerly, as one of them remarked, even their presence at the ceremony would have exposed them to the danger of arrest."

BERLIN.—THE LATE ELECTIONS.—Two Jews have been returned to the Chamber. The feudal party has sustained a great defeat, both quantitatively and qualitatively. It will count scarcely 20 members. Two of its leaders have not even been re-elected. On the other hand, the Catholic Ultramontane party has gained ground in Westphalia, the Rhine Province, and the Grand Duchy of Posen. It counts seventy members. These, of course, will exert every nerve to oppose any concession that might be made to the Jews. But as the Roman Catholics in Prussia form a minority of the population, their representatives will probably not be able to do much mischief.—*A. Z. d. I.*

TURIN.—LIBERALITY.—A correspondent writes to the "A. I.": "To give you an idea of the tolerance and disinterestedness which animate the population of Turin, I will tell you that three Christian architects are actively engaged in making designs for the new synagogue to be erected—none of them being willing to accept any remuneration for his labors."

TURIN.—INTELLECTUAL APTITUDE.—A correspondent writes to the "A. I.": "The following fact will show you the rare aptitude of our youth for study. Among the young people who attend the university of Turin, 15 that have passed their examination with particular success received the title of Doctor. Of these, five are Jews, although the number of Jewish students in comparison to that professing Christianity is very insignificant."

VIENNA.—RELIGIOUS LIBERTY.—The ministry is by no means favorable to the liberal report of the committee of the council of the empire, concerning religious liberty. The clergy, likewise, begins to agitate against it. There is therefore very little chance of its being adopted by the house.—*J. C.*

BADEN.—A JEWISH DEPUTY.—Mr. Knoll of Bruchsal, an advocate of the Jewish persuasion, has been elected deputy for Carlsruhe. He is the first Jew ever returned to the Baden Chamber.—*J. C.*

SYDNEY, (AUSTRALIA).—Mr. Samuel Cohen, a man who is reported to have been highly respected among the community of Sydney, died lately suddenly, in the prime of his age. Mr. C. had been for sometime a member of the Assembly, and, at his death, a Justice of Peace. His charity is reported to have been universal; he was one of the founders of the Sydney Synagogue, and the ground on which it stands actually belonged to him.

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bre very little chance of its be
the house.—J. C.

JEWISH DEPUTY.—Mr. Kusel
an advocate of the Jewish per
en elected deputy for Carlsruhe
Jew ever returned to the Bade
C.

USTRALIA).—Mr. Samuel Cohe
eported to have been highly
g the community of Sydney
denly, in the prime of his age
n for sometime a member o
ed, at his death, a Justice
narity is reported to have been
was one of the founders of the
egue, and the ground on which
lly belonged to him.

SAN FRANCISCO מצה BAKI

The Undersigned hereby inform their custom
City and all parts of the Country, that they
established the baking of Matzoth for the comi
Holydays, at the corner of DUPONT & GEARY
They are also prepared to furnish the sam
owest Market rates, and of the finest quality.
We have engaged the old Shomer,

Mr. Judah Martin,

who has been in that occupation for the last sev
and has always paid strict attention to *Din*, and
the same this year. As he is a gentleman well re
we hope he will receive the same patronage as
fore.

Orders will be received at

MESSRS. FUNKENSTEIN &
LEVY STRAUSS.
SHOLLE BRO'S.
UHLFELDER & C

or by the Proprietor

RAPHAEL & BRIEGER,

No. 49 Bush Street.

Place of business Bush st., bet. Mont. and Ke

N. B. Matzoh Meal will be ground on the
of business.

PACIFIC מצה BAKERY.

To the Israelites,

The undersigned hereby inform their Coreligionists
they have commenced the baking of Matzoth at
716 Vallejo street, between Stockton and Powel
and are prepared to furnish the same at the l
market rates.

In order to secure a strict adherence to the J
Law they have secured the services of the

REV. DR. HENRY,

who has consented to undertake entire supervision.
It is therefore confidently hope that the name of
Reverend gentleman will be a guarantee to the p
that the Matzoth furnished by the undersigned w
Kosher in every respect.
The Matzoth Meal will be prepared by Machine
the premises.
All Flour purchased will be with the sanctio

REV. DR. HENRY.

A general invitation is herewith extended, and,
determined to give satisfaction, a share of the pa
of this city is respectfully solicited.

M L, LYON
Z. EDELM
M. S. COHE

San Francisco, January, 1869-5622.

I hereby certify that I have consented to take the
the supervision for the above named parties.

H. A. HENR

Orders sent to the above address will be punctually
tended to. Orders also received at the corner of W
ington and Dupont streets, or at Mr. A. Magnus Shoe S
Second street, between Market and Stevenson street
and J. Bernhard, 21 street, bet. Stevenson and Mission

PIONEER BAKER

מצות MATZOTH מצות

E. ADLER.

My customers in this city and country, have for se
years found that I used every effort to satisfy in
respect. The flour used was of the best quality;
machines in excellent order, and, according to the l
improvements.
This year I hope to give additional satisfaction b
assistance of I. S. ROTHSCHILD, who will act as
Mr. Rothschild is well versed in the דינים, and is
trusted as a man of the strictest reliability as to *re*
attendance to his business, and as to the *str*
watchfulness.
We solicit, and hope to be favored with the patro
of our co-religionist who are more scrupulous in n
of דין, as also of those who pay particularly rega
scrupulous cleanliness.
Orders will be received at STECKLER'S EXCHA
(corner Sansome and California streets; or at
DAVIS 319 CALIFORNIA STREET, or at E. AI
THIRD STREET, between Folsom and Harrison.
☞ Orders to the Steamer and to every part o
City will be sent free of charge.

מצות! מצות!

Notice to the Israelites of S
Francisco and Californi

THE UNDERSIGNED HAVE ENGAGED
Pacific Mechanical Bakery, 326 Bush stree
tween Montgomery and Kearny, to bake the Unlea
Bread during the Passover. The Public are req
to call and examine the Bakery and the Fine St
Bread, of which we can bake 2,000 pounds per day
ders can be addressed to the above named Baker
will be promptly attended to.

The Congregation and Benevolent Society can pu
if they wish to distribute to the poor, at 10 cents.

The Matzos to be had at our place o busine
Montgomery street, one door from Jackson, in the
Court House Building.

Orders from the country punctually attended too

mh14-tf

ELIAS WOL
A. BROWN,
S. JACOB.

N E R.

Special Notices.

NOTICE.

BRA BIKUR CHOLIM UKDOSHA

nembers of this Association are noti-
it the regular monthly meeting will be
ery second Sunday in the month, at 7
P. M. at Platt's New Music Hall, on
mery str.

By order,

ISAIAH COHN, Secretary.

HEBRA BERITH SHALOM.

gular monthly meetings of this Society
place every first Sunday in the month,
's Music Hall, at 6 o'clock, P. M.

B. PULVERMAN,
Secretary.

Literary.

rmas of Christianity debar even the indifferent
Hebrews from joining the Church, it must
igh interest even to them, to be acquainted
hilosophy of the Mosaic Economy contrasted
hilosophy of Christianity. A work in this
supplying such a want, must prove very ac-
ur days; the more so, if it is the production
such vast knowledge of the Hebrew Philo
tings at Dr. David Einhorn possesses,
om the columns of the "Sinai" that Dr. Da-
has completed his second part of "Principles
in Contrast with those of Christianity," which
as soon as the subscription list will warrant

the few congregations of California ought to
r a number of copies each; and the Benevo-
sought also to do their duty.
y be forwarded either to Philadelphia, to the
he author, or to the office of the "Gleaner."

The Harmonia School.

the commencement of a new Session,
direct the attention of Parents and
s to the HARMONIA SCHOOL on *Sutter*
cond building from Stockton Street,
a Public School House. [See Ad-
nt, in these columns.]
e special attention that is paid to the
ining of the pupils—the particular
is taken in forming the character of
ld individually (and not by classes)—
advantages of the locality (a School-
50 by 32 feet square and eighteen feet
d the manner in which the ppils
rly the younger ones, are treated,

R. JACOBSOHN.

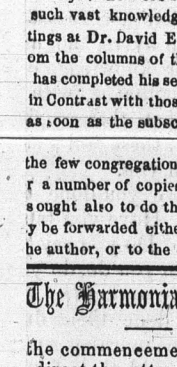
225 Post st.,

has constantly on hand

ספרים

ספרי תורה, תפילין, מזוזות,
שופרות, למודי הקריאה,
חומשים, סליחות, מחזורים,
תחנות, לוחות תיקון ללל
והר"ר, קינות, ספר החיים,
ציצית and טליתות

AMES HAYES,



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AND
DEALER
in
MARBLE
Grave Stones.

ney, Table & Counter Tops.
166 CALIFORNIA STREET.
ew Inscriptions executed with preci-
d neatness. All work done in the
nner at the lowest prices.

The Undersigned Has For Sale
A Complete Silver
כ ל י ק ד ש :
Also Single
ידים' מגלות'
Beautiful Large מחזורים for Con-
ns, etc. etc. etc.

R. JACOBSOHN,
225 Post Street,
Near Stockton Street.

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EMPLOYMENT

AND

Agency Office,

525 Commercial Street.

Below Montgomery

Girls, lately arrived from the East and Australia, are always waiting at the Office for Situations to work in any capacity for Reasonable wages. Also good Men & Wives; and laboring Men & Women for all branches of Trade and Industry.

Real Estate Department.

Houses and Lands, Stores, Hotel, Restaurants, Segar stores, Places of trade of all kinds sold quick for CASH.

Miscellaneous Department.

Parties throughout the State having Business to transact in San Francisco can have the same attended to promply and Reliable. Parties having under their charge Orphan children can have the same provided with First Class Families in this city. Several parties now on hand.

Property in the city Exchanged for Real Estate in the country. Mining Stock sold at the Highest Market Rates.

Address by Mail or Express:

S. P. WHITMAN & CO.,

SAN FRANCISCO.

THE WEEKLY GLEANER

SAN FRANCISCO, MARCH 21, 1862.

לוח

HEBREW CALENDAR.

Feasts and Fasts.		Days of week.
2 3	Rosh Hodesh Adar Sheanee.	Sun. Mon
13	Fast of Esther.	Th.
16 17	Purim.	Sun. Mon

April 15th and 16th Pesah, 2 first days.
" 21st " 22d " 2 last.

Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School house, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at eleven o'clock.

Biblical Medical Treatment.

"But Naaman was wroth; and went away, and said, Behold, I thought he would surely come out to me, and stand, and call on the name of the Lord his God, and *wave* [move up and down] *his hand over the place*, and cure the leper."—II. King v. 10.

Much is gained for the cause of belief by showing that the great and wonderful deeds in the sacred writ are indeed rare and wonderful, that the operating causes are not universally known, but it is well to show that these great and secret powers have not at once ceased with the close of the ancient polity; that they are in operation still.

It is strange that commentators generally pass in silence the singular characteristic facts in the Bible that ought to have attracted their notice. Is it a mere undesigned incident that the *rod* of Moses is so often mentioned with the wonders recorded in the Bible? What power did Elijah wish to apply when he stretched himself on a child that was, or appeared lifeless?—I. King xvii. 17, 24. And, can a *staff* cure? What did Elijah, when he, on hearing of a child that was sun-struck, send his staff to try to restore the patient by the touch?—II. Kings iv. 18, 37. And, on what antecedents was the expectation of Naaman founded, when he felt disappointed at the prophet ordering him merely to bathe in the waters of the Jordan, without any other application, which caused the general to complain: "Behold, I thought he will surely come out to me, and stand, and call the name of the Lord his God (the art of healing was by the nations of antiquity, with right, considered a divine power, a secret art,) *and wave his hand over the place?*"

If the attentive reader of these columns compares this passage with several that we have written on electricity, or magnetism, a secret and divince power, considered as such by all the nations of antiquity, he will understand the curious and highly important passage of the text at the head of this article.

The holy men in Israel had their schools where the pupils were prepared for a holy life, and where they led such a mode of life and practiced such arts that rendered the soul susceptible to receive the רוח, (pouring out of a divine influence,) and the extraordinary gifts that constituted the *Seer* and the *Healer*.

Music—poetry—rods—manipulations—contractors—were known to, and applied by the prophets in Israel.

If our exposition of the above passage be considered erroneous, we shall be glad to be corrected.

OUR HEBREW WOMEN v. MEN.

A reply by an English lady to the charges quoted in our last, we copy from the "London Jewish Chronicle:"

Sir—whatever Jewish women are, Jewish men have made them, and the latter are greatly responsible for the religious character and influence of the former—as "a good skipper makes a good ship's company," so a good man makes his wife and family good.

Know we not that, when man promises to "love and cherish," and woman vows to "love, honor, and obey," she means it, in all sincerity—the yielding, loving wife believes her husband's wisdom great, his judgement sound, and is ready to carry out his every thought before the wish is spoken—he moulds her to his will, she thinks as he thinks, and with a delicate sense of duty, to please him, she forgets her own desires. Then woman becomes the reflex of man, the pretty mirror of man and his actions. There may be, unfortunately, exceptions to the rule; but I, who have also "some experience," am dealing in generalities.

Most true it is that there is not that "observance of home prayers," nor attendance at synagogue, nor knowledge of Jewish history, nor acquaintance with the Hebrew language, that there ought to be; but, my brethren, these faults and shortcomings rest with you.

Say—what have you done to initiate home prayer?* Have you taught your family to pray? Do you say your own prayers? and when you do, do you understand what you are saying?† Many consider they have done their duty when they have in the morning put on their phylacteries, and said their forty or fifty pages of Hebrew text in half an hour; but even in twice that space of time the mind could not follow the lips in saying "what is set down for them;" nor could their wives understand a dozen words together, when uttered so rapidly, even were they good Hebrew scholars. There may be some wives who understand the meaning of the blessings said on many occasions; but the majority say them, not because they understand what they are saying, but because "they are saying something good."†

Many men purpose to "bless the Lord" after their meals. Does the hurried manner and furtive glances of impatience "to be off" impress their wives and surrounding family with the proper sense of the solemnity of prayer? Like some huge humming-top set newly spinning, they begin their prayer, and like the top after a few swift gyrations takes a quiet spin to itself so, quietly, does man his prayre; some foreign substance may disturb the top's equilibrium—it makes a noise perchance some of his surrounding family, by noise or gesture, disturb the man's equanimity; then a few words are loudly said by way of expostulation. The top has hummed its spin out and noisily falls on the table. So man has done his "be shem," and loudly and hastily ends it. And, my brethren, not only is this mode persisted in at home, but in our synagogues also. Hear your readers, and see the quantity of text they have to get through in a short space of time. Take, for instance, our Sabbath morning prayers. We compress into two hours and a-half that which, if it were said leisurely and devoutly, would take four hours to readers. But the congregants are expected to do it, much to the dissatisfaction of some of those reverend gentlemen who understand what they say. We all do know that when a man has "your sight," and an extra "Mitsva" is required, how the generality of readers "humming-top" recite these beautiful prayers! Men of Israel! how can you impress your "women" with those religious feelings unless you make your prayers, which are said either at home or at synagogue, plain and lucid. The women of Israel are hungering for sound religious instruction, but get it not; and what they do know and practice sensibly, are from works written or adapted chiefly by their own sex.

ILLUSTRATIONS OF ESTHER.

[CONCLUDED.]

THE ROYAL APPAREL.

"For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear."—Esther vi. 7, 9.

To wear the dress of the king was death by the Persian law, and Haman could in no way have shown his aspiring disposition more than by grasping at this forbidden honor. Plutarch mentions that a later Persian king, being shown a rent in his robe while hunting, asked Tiribazus, one of his courtiers, what should be done with it. "Take another, and give that to me." "It shall be so," said the king, "but I charge thee not to wear it." Vain and giddy, Tiribazus, disregarding the order, put on the robe and went "with some gold ornaments fit only for queens." The courtiers were indignant at this, "because it was contrary to their laws and customs; but the king only laughed, and said to him, 'I allow thee to wear the trinkets as a woman, and the robe as a madman.'"—*Gallaudet*, pp. 198, 199.

THE COUNTERMAND.

The first decree could, according to Persian customs, not be repealed; but it might in a great degree be rendered void by allowing the Jews to defend themselves against their enemies. What was known throughout the provinces of the queen was a Jewess, and the highest office in the gift of the king held by one of the people. The royal governors and lieutenants everywhere seek to gain favor at court by their zeal in carrying the order into effect. In all parts of the realm there were joy and gladness among the Jews, and many of the people of the land became proselytes to their religion, perhaps by the evident tokens that the nation was under the special care of Him who ruleth in heaven.—*Gallaudet*, pp. 203, 204.

THE FOURTEENTH DAY

The original edict of the extermination limited the use of force both to attack and defence to the fourteenth of the month Adar. But at the request of Esther, the order was extended to embrace also her day of slaughter. This she probably did at the suggestion of Mordecai that the city might be cleared of the deadly enemies of the Jews, of whom we have seen what a host, under such a king, even one might do. We cannot easily believe that the queen would urge such a request for the sake of revenge, or that the more than willing request for permission to hang on the gallows the ten sons of Haman, who had the day previous fallen victims to the sword, was prompted by a sanguinary disposition. Among Hebrews, hanging as a mode of putting an end to the life of a criminal, was not in use, but "the suspension of the dead body on a tree or gallows was a mark of infamy," as it was among the Egyptians. It seems to have been of the nature of modern pillorying, to testify horror at atrocious crimes, and impress a salutary terror on the mind of the beholder.—*Gallaudet*, pp. 204, 205.

THE PURIM.

Mordecai wrote to his countrymen in every part of the kingdom, that to commemorate this striking interposition of Providence, they should annually keep the fourteenth and fifteenth days of the month Adar as "days of feasting and joy, and sending portions to one another and gifts to the poor." This they were to look to do, both for themselves and their posterity "throughout every generation." These days of Purim"—so called from the lots cast by Haman—observed by our people in every age wherever they have dwelt, are a living monument of the truth and deep national interest of the narrative in the book of Esther. That book is read in the synagogues during this feast, "where all ages and sexes are invited to be present. More enduring than the gibbet erected by Haman

this memorial is a warning to those who devise mischief against their neighbor, that "the wicked is snared in the work of his own hands."—*Gallaudet, pp.* 205, 206.

THE BOOK OF ESTHER.

The book of Esther has always been held in great estimation among us. Nor need we wonder at this. The narrative, deeply interesting in itself, must be especially so to a nation of whose fortunes it treats, and whose wonderful preservation it records. The book is peculiarly oriental in its characters, scenery and circumstances. That sudden change of station of the book of Esther. The degradation of Vashti; the elevation of an orphan foreigner in her place; the rise and fall of Haman; the order for destroying the Jews, and the counter order for their defence; Mordecai saved from the gallows, and the same day decked in all the splendors of royalty, form a combination of sudden and surprising changes which seldom follow in so quick succession in the fictions of romance. Yet it is all the record of real events illustrating the government of God, and his wisdom in defeating the devices of the wicked against his people. Though unnamed in the narrative for reasons of which we are ignorant, one cannot but feel in reading the book that there is a Power above all, confounding the designs of malice, and watching with jealous eye over the interests of truth and right. The impression sometimes amounts even to awe, "verily there is a reward for the righteous, verily there is a God that judgeth in the earth."—*Gallaudet, pp.* 206, 207.

HOLLAND.—A NOBLE SENTIMENT.—The Dutch Minister of Justice, as known, is a Jew. When lately appealed to in the Chambers by two liberal members, Christians, who denounced the existing Sunday laws as unconstitutional, Heer Godefroi, the Minister, admitted that they were not constitutional, but, nevertheless, strongly advocated their preservation, rest on Sunday being deeply rooted in the popular feeling. Can a Jew not be just to Christianity?—*U. I.*

THE "AMMONITES."—There have lately immigrated into Jerusalem a number of German Protestant Christians, who under the above name, formed a kind of Jewish-Christian sect. They observe all Biblical laws, keep the Sabbath, and abstain from forbidden food, the same as the Jews. The English Protestants, however, refuse to bury their dead among Christians. The founder of the sect was a baptised Jew—one Pick, who, however, has suddenly disappeared.—*J. C.*

KONIGSBERG.—THE UNIVERSITY.—The heads of the University have decided, by a majority of one, that Jews and Roman Catholics should be eligible for professorships and teacherships. The Minister of Public Worship, however, has refused to confirm this resolution. It is expected that the matter will be brought under the notice of the approaching Diet. The medical faculty of Konigsberg will take the initiative. As known, it is this faculty which has taken the lead in this movement.—*J. C.*

TRIALS OF MARRIED LIFE.—Married life has its trials and its sorrows. Tempers may prove incompatible, and call for forbearance. Fortune may be chary of its favors, and enforce self-denial. Children may be ungrateful, and sting the poor heart that has pillowed them. Sickness may come, and haunt a household. But ask the poor man struggling along with his debts, and the weary woman, toiling early and late accomplishing the ruin of all her beauty and her bouyancy, if they would be placed apart, could competence be given them, and all their trials be brought to an end. The answer would be:—"There is something sweeter in this companionship of suffering than anything the world can offer from its storehouse of joys outside of it, and something which would make even severer trials than ours only iron bands to draw us more firmly together."—*Springfield Republican.*

THE Jews in Russia enjoy now the same privileges as all the other regligious setes.

PHYSIOLOGICAL FACTS.— The number of bones in the frame-work of a human body is 260, 108 of which are in the feet and hands, there being in each 27. The quantity of blood in adults is, on an average about 30 pounds, which passes through the heart once in four minutes. Only one tenth of the human body is solid matter. A dead body weighing 120 pounds was dried in an oven till all moisture was expelled, and its weight was reduced to 12 pounds. Egyptian mummies when thoroughly dried, usualy weigh about 7 pounds. The lungs of an adult ordinarily inhale about 40 cubic inches of air at once; and if we breath 20 times in a minute, the quantity of air consumed in that time will be 800 cubic inches, or 48 000 inches in an hour, and 1,152,000 a day, which is equal to 86 hogsheads.

MARRIAGE FEES.—The marriage fees in the Sephardim Synagogue of London amount to only 7s. 6d., (not quite two dollars); whilst those of the Ashkenasim Synagogue are £3 7s. 6d., (nine times as high.)

MESSENGERS UBIQUITOUS.—R. Nisan came to America from Australia; or, at least, he was at Australia before his arrival here; for he came from everywhere. Now we read of another Messenger at Melbourn; viz.: Hyam Isaac Sneasohn, and of another in London. "O, the chariot of Israel and its riders."

THE AMERICAN THEATRE.—The Manager continues to receive a very large patronage, and we have no hesitation in pronouncing it deserving of the same. Much expense and pains has been expended to establish a *cheap* and *first-class* theatre, and there can hardly be a doubt but the American will fully recompense the projectors of the enterprise. Mr. Leighton seems determined to out-rival all other establishments in his line. J.

A PURIM TREAT.—The pupils and teachers of the Hephtsi-bah Religious School return their hearty thanks to Mr. Aug. J. Saulman for an excellent and abundant supply of cakes on Purim.

In other days, and other countries, such acts would have been considered so eminently meritorious, that many a Mother in Israel would not have allowed herself to be superseded in such a "Mitzvah," or "Ze-chee-ah" as they would have called it—on any account. But, on this occasion, the childen thought themselves the obliged party; and thought Mr. Saulman's reiterated attention and their thankfulness ought to be noticed in these columns.

THE PURIM SOIREE.—The large number of friends and patrons of the F. H. B. S. will be glad to learn that the last soiree proved quite a success: the Society having realized this time a higher amount than ever before on a similar occasion. This is probably owing to the consciousness of the community that this disastrous winter has caused a heavier drain on the Society's funds than ordinary seasons.

MARRIED.

In this city, March 20, J. N. Choynski to Harriet Ashim.

May the blessing of Heaven crown this union.

Mrs. J. N. Choynski, is the only pupil that is connected with our Religious School, from its opening in July 1854, to this day: first as a pupil and afterwards as a faithful, untiring and disinterested teacher.

SPECIAL NOTICE.

Contemptible!

I continue to be a resident of this city and do regularly attend to Mr. Adler's Bakery.

A number of interested men, among whom I could mention some who ought to have acted better, try to draw custom from me to themselves, by falsely representing that I have withdrawn from Mr. Adler's Bakery, and that I am going to leave this city for the Northern mines. Such false representations I hereby declare to be unfounded, and hope that honorable men will treat such persons with that contempt which their actions deserve.

I. S. ROTHSCHILD.

Employment

BRADY'S EMPLOYMENT,
AND
GENERAL AGENCY OFFICE,
633 Kearny Street.
Bet. Clay & Commerial Sts., San Francisco.

HOUSES AND STORES RENTED, AND RENTS COLLECTED.

☞ Hotels, Boarding Houses, Saloons, Grocery Stores, and Property of all description Bought and Sold.

Hotels, Private Families, Farmers, Manufacturers, Merchants, etc., furnished with the Best Class of Male and Female Help.

Refers, by permission, to the Most Rev. Archbishop Alemany, Very Rev. P. Magagnotto, St. Francis Church, Vallejo street; Rev. Dr. Blave, Church of Notre Dame des Victoires, Bush street.
Conducted by THOS. BRADY, late of the New York Dry Goods Store,

Brady's EMPLOYMENT AND GENERAL AGENCY OFFICE.

Real Estate.

California CLOTHING EMPORIUM,
520 Sacramento St.,
Corner of Leidesdorf Street, San Francisco.

The best selected Stock of
Custom-Made Gents' and Boys' Clothing
Will be found at the above named establishment.
A large assortment of SCHAFER & BENECKE'S BLACK FROCK COATS, BEAVER COATS, OVER-COATS, &c, &c.
Also a well assorted Stock of
Gents' Furnishing Goods,
SOLE LEATHER TRUNKS, VALISES, etc.
☞ Goods sold at the LOWEST RATES.
mh21-3m CHAS. DAHLMAN, Proprietor.

MRS. ROBERTSON'S
(Late at Musical Hall,)
Millinery and Dress Making Rooms,
No. 224 Montgomery Street,
Over Cleary & Brennan's Dry Goods Store, (adjoining New Music Hall,)
SAN FRANCISCO.

The LATEST CHANGES in
Paris and London Fashions
Introduced immediately after the arrival of each Steamer
Wholesale and Retail.
N. B.—Orders from the Country carefully executed.
mh21 3m

HARMONIA SELECT SCHOOL,
At the Harmonia School House, [formerly the German Lutheran Church,]
ON SUTTER STREET,
Near Stockton Street,

This School, under the Management of four competent Lady and Gentlemen Teachers, is divided into branch Schools, viz:

THE DAY SCHOOL.

This department is managed on the same principles as the public Schools, with the exception that it aims at *education* as well as *instruction*, and devotes a few hours weekly to Needle Work—an accomplishment so necessary for a proper education of daughters.
German and French are taught at the desire of parents.

THE INFANT SCHOOL.

This School receives children of a more tender age entertains them by play, singing, moral stories, on the method of the German *Verwahranstalten*.
The School Rooms are airy, lofty, and excellently ventilated, the upper room being 50 by 22, and 18 feet high.
Children living across the railroad will be taken to and from School under safe conduit.

Dentistry at New York Prices!
....AT THE....
FIRST PREMIUM Dental Office,
No. 313 Montgomery Street,
Between California and Pine streets. mar7 3m

AMERICAN THEATRE.
Sansome Street,
Between California and Sacramento Streets.
W. H. LEIGHTON, - - - Sole Lessee and Manager

The Manager takes great pleasure in announcing to his patrons and the citizens of San Francisco, that he has leased the above
MAGNIFICENT DRAMATIC TEMPLE.
The Popular and Powerful
DRAMATIC AND OPERATIC COMPANIES,
—Including—
Mrs. W. H. LEIGHTON, Miss LIZZIE PARKER, Mme. Emilie Schwegerle, Mr. S. W. Leach, Mr. Schraubstadter, and Signor Roncoveri,
Together with a full and efficient ORCHESTRA AND CHORUS.
No pains or expense will be spared in making this the FIRST & BEST THEATRE ON THE PACIFIC COAST.

Observe the Prices of Admission

Dress Circle and Parquette	50 cents
Balcony and Orchestra Chairs	75 cents
Gallery	25 cents

☞ Box office open at 10 o'clock, A. M. precisely. Doors open at 7 o'clock; performance to commence at 8 P. M. precisely.

A COOK WANTED.
AN ABLE HEBREW MAN OR WOMAN COOK IS WANTED at WASCHAUER'S HOTEL. Apply at 961 Stockton street, between Washington and Clay.

JULIUS SCHMIDT,
UPHOLSTERER AND PAPER-HANGER,
761 Clay Street,
Above the Plaza, San Francisco.
Has constantly on hand a good assortment of
Upholstering Goods, Cornishes,
WINDOW-SHADES, CURTAIN MATERIALS,
SECOND-HAND FURNITURE upholstered and made to look equal to new.
HAIR AND SPRING MATTRASSES made to order.
☞ All orders promptly executed with neatness and dispatch. mh14-3m

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J. HERRMAN,
Corner Sutter & Dupont Streets,
Keeps always on hand an excellent Stock of
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Families may be supplied with excellent POULTRY of every kind—alive, or already prepared, for daily use, or for Weddings, Parties, etc, all at reasonable prices.
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THE NATURAL PHYSICIAN AND Great Pain Annihilator. He will warrant to cure all cases of Asthma, Fever and Ague, Catarrh, Sore Throat, Toothache and Womb Disease. The Doctor's success is miraculous in cases of Rheumatism, Neuralgia, Gout, Paralysis, Inflammation of the Eyes, and all other diseases that human skill can reach. Rheumatic Pains removed in five minutes. Some of the afflicted that visit him come from one to six hundred miles, and soon find relief. His office and residence are at 710 Washington street, opposite the Plaza, Consultation free. m14 3m

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Home Manufactured Silk Hats, First Quality, $6
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Also keeps constantly on hand
All Kinds of Hats, Caps, etc.
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HAS NOW LANDING AND IN STORE $170,000 worth of
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Which he offers for sale at reduced rates.
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His long residence and extended custom is sufficient warranty of the superiority of his productions. n5

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Fare through to and from SAN JOSE and SANTA CLARA, $2. 50.

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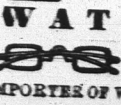

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Men and Wifes for Farms, Hotels, and Private Families.

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The greatest care and best materials used in my operations. DR. BLAKE,
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Is now prepeared to put Artificial Teeth on an entirely new progress, which for Cheapness, Beauty, and Cleanliness, is not to be surpassed by any other method. Teeth filled with GOLD OF CRYSTAL CEMENT, at the most reasonable prices.

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Dr. D. STEINBERG begs leave to announce to the citizens of this city, that letters patent for his invaluable improvements in mechanical dentistry were granted him on the 12th of November last. This invention consists in the application of GUM ENAMEL to gold plates for artificial teeth, which are acknowledged to surpass all others in use, for their beauty, style and exactitude of fit. Their weight, compared with others, is less, but are far more durable by the addition of the gum enamel. Specimens of this valuable invention may be seen and examined at the dental office of the undersigned, No. 648 Washington Stree; near Kearny. Great care and attention is devoted to the perfect filling of teeth. Teeth extracted by the benumbing process.

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Has made it his special occupation to compound *Physician's Prescriptions*, and for that purpose constantly keeps on hand the purest Drugs and Chemicals, etc., at the corner of
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Leeches! Selter-Water!
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For particulars apply at
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[HAS A DIPLOMA]

DR. DAVAN, WELL KNOWN IN CALIFORNIA for the cure of diseases, which are often considered incurable, respectfully informs his numerous friends and the public, that he will give, as before, his attention to all kinds of diseases, and principally those of Children and of the Family.

Diseases of the lower cavities perfectly cured.

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OFFICE HOURS.
From 1 o'clock to 3 o'clock.
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Dr. Chas. Bruns,
PHYSICIAN, SURGEON AND ACCOUCHEUR,
No. 161 Washington st.
Opposite the Lyceum, above Montgomery street.

DR. V. POLASTRI.
Physician, Surgeon and Accoucheur,
S. E. cor. of Dupont & Jackson St.
OFFICE HOURS: From 12 to 2 P. M.
RESIDENCE: On Mason Street, between Union and Filbert.

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PHYSICIAN, SURGEON & ACCOUCHEUR.
OFFICE: *POST STREET,*
Second house above Kearny; opposite Assembly Hall.

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DR. BEHRENS desires to inform the Public of California that he is prepared to devote himself particularly to those afflictions peculiar to the different members of the *Familie.* Having made this branch of medical science his speciality for twenty years, and having the most approved surgical instruments to be procured. Dr. Behrens has rooms fitted up in excellent style, for the accommodation of sufferers requiring peculiar treatment and discretion. Office—Beehive building, northeast corner of Washington and Dupont streets, up stairs, Rooms Nos. 1, 2 and 3; entrance either on Washington or Dupont streets. Ladies will enter Room No. 3. Office hours for Ladies from 1 to half-past 3 P. M

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A great variety in Rosewood, Walnut and Mahogany. 250 Enameled and Oak Sets; also every kind of Common Furniture, and a large Assortment of

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All goods sold at this establishment are warranted as represented.

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Hats of all kinds made to Order.

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Remember the Prices to suit the times.

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—A CARD.—

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Hebrews of San Francisco.

Having many warm and devoted Friends among the Hebrew People, and being desirous to increase my patronage among them, in this city, I respectfully recommend myself to their notice, assuring them that their interests will be carefully, ably and particularly guarded in my hands, as I am able to show by reference to well known gentlemen among their community.

Those who intend to build will do well to have their plans made and their building superintended by me; as I have had more than twenty-five year's practical experience, as ARCHITECT and BUILDER, and hope to be able to do ample justice in every respect. Edifices erected by me have been found very strong, and the plastering too last longer, than those of a number of others.

Architecting, as in everything else, has its different qualities; and while there are many able masters in San Francisco, there are also numbers, who,—not having the practical experience, miscalculate and spoil almost everything they undertake, as is proved by any number of inconvenient houses in this city, as the result of ignorance on the part of the Architect.

Those, therefore, who want their plans made by an experienced and practical Architect and Mechanic, will do well to give me a call, and take a view of a number of plans of houses executed by me

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Having received First Premium ... hibited making

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Whenever exhibited, it is guaranteed that ... me with a call are sure to obtain better ... be produced at any other rooms in the ... say to my patrons that I am now ... than ever, at much

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To conform to the times. Having reduced ... more than 30 per cent, no one need ... second-hand establishments on account of ... structions given in the Art, and Stock ... over $20,000 worth of Cameras, Glass, Plate, ... Chemicals on hand and on the way, I ... dispose of them at about New York Prices.

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Good Working Pants at	1 75
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Hats, Caps, T ...ks, and ...

In the same low proportion

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